

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

VOL. 40, No. 42

ASHLAND, KENTUCKY, NOVEMBER 27, 1971

WHOLE NUMBER 1715

What The Bible Says As To The Holy Spirit

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

ELD. TEX COBB
Stockdale, Texas

"But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified."—John 7:39.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."—Acts 2:17.

It is true that the Holy Spirit has always existed — that is, with the Father and the Son. In the Old Testament, perhaps His work was different. He did then come upon individuals, and move in the way of power and testimonies. This is what David is concerned about in Psalm 51:

11, when he said:

"Cast me not away from thy presence; and take not thy holy spirit from me."

He had seen the evidence of what happened to King Saul, whom the Spirit moved upon; then the Spirit moved away from, and he was in a dreadful condition.

The Spirit did work in a different way in the Old Testament dispensation, and even in the period when Christ was here; then in a different way from Pentecost on.

The Holy Spirit is a person. He is not simply an influence. This makes all the difference in the world with the attitude people have toward Him.



TEX COBB

Some talk about having more of the Holy Spirit and being controlled by this influence. Many times when they are talking, they seem to be saying, "But (Continued on page 3, column 2)

The False And Hurtful Teaching Of Evolution

WM. J. FARMER
Pastor Flat Rock Missionary Baptist Church
Flat Rock, Michigan

Evolution is a foolishly false theory. Men of learned backgrounds have shifted their beliefs to accommodate evolution so they can be "intellectually sound." It is high time to be Biblically sound. Evolution is a sneaky attack on all that is truth. Evolution is taken for granted in the public schools. The all-knowing-infallible educator sets himself up as the high priest of the monkey-god sect. The school building is its temple, the Science book its Bible. It is against this unholy sect that the writer levels his attack. May the reader consider deeply the following arguments.

1. Evolution is opposed by archeology. In the excellent book by Harry Rimmer, *Dead Men Tell Tales*, Rimmer points out that the ancient civilizations did not move in evolutionary order. The evolutionists say mankind moved from better to worse! The Egyptians were at their peak as far as inventiveness and human produc-

tion in the earliest years of their civilization. The evolutionist must side-step this, but actually Egypt right now should be in the greatest age. Instead Egypt is a poor, sleepy beggar greatly dependent on Russia for all she has.

2. Evolution is further opposed



WM. J. FARMER

by history. One has but to glance into a history of civilization book to find that things are definitely not getting better. The earth is nearly 6,000 years old (the evolutionist says several billion) yet in all these years the Great Golden Age of a man-made utopia has not yet come into being. How many more years does monkey-man need to bring about total (Continued on page 3, column 1)

JOHN'S BAPTISM

1. John's baptism was the kind received by Jesus our Lord and all His apostles. One requirement for the successor of Judas was that he should have had the three years training in the school of Jesus that the eleven had.

2. John's baptism was included by the Master in His worldwide commission; for every member of that first church, to which the commission was given had received no other kind: for John's baptism was the only kind there was when that commission was given.

3. John's baptism was the kind that the Master promised perpetuity to until He gets back to this earth. In Matt. 16:16-18 He said the gates of Hell would not prevail against that church to which that baptism was given to guard and keep. In Matt. 28:18-20, He promised that He would be present with His churches unto the end of the age. Both of these passages give the lie to the worst of all heresies of our day, namely, the apostasy of Baptist churches. (Continued on page 8, column 4)

From Navajoland, Burket Tells Of Visiting Churches

BILL BURKET
Farmington, New Mexico

Dear Friends:

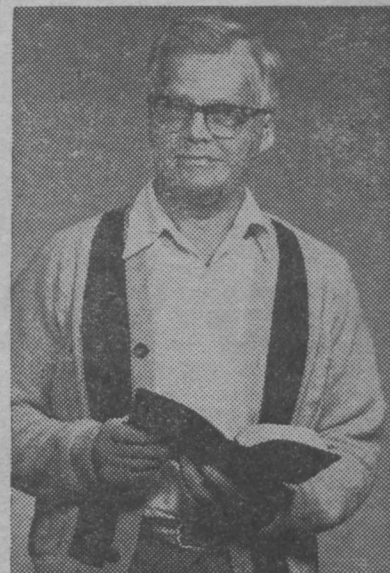
I am sorry and ask your forgiveness in that it has been about six months since I have had a letter in TBE concerning our mission work to the Navajo Indians. I will try to report at least monthly and at most every six weeks in the future.

At the present time there are twelve churches and ten individuals supporting this Independent Baptist mission work among the Navajo Indians. It was my high honor and blessed privilege to visit these churches and one of these individuals in an extended trip. In addition, it was a blessing to visit fifteen more of our Lord's beloved Independent Baptist Churches, and to tell them about our mission work and to preach to them. It was also my privilege to speak at two Baptist missions, to attend two revival services and to meet several other Baptist preachers.

I will try to relate to you a few of the blessings and highlights of this journey but first I will briefly tell about our mission work, for the benefit of our friends and supporters whom we didn't get to meet.

Last June we disposed of the

building in Farmington, N.M. as the few who were meeting with us didn't prove faithful enough to organize a church, and our visitation in that area proved that the people were hardened and



BILL BURKET

had no love for the truth. In August we bought a mobile home and moved onto the Navajo Indian reservation at a place called Shiprock, N.M. This is the only (Continued on page 5, column 2)

Bro. Fred Continues Story Of Patrol To The Kopiago Area

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

It is a joy to be able to bring you this second in a series on our recent mission patrol. Since preparing the first article I have been almost solid at my typewriter and still have several pieces of correspondence to get out before I am caught up again.

Our report today begins with October 23. We had now been out two full days and was starting out on the third. Since we were going on to Lake Kopiago from here it was decided that there was a shorter route to the road so some of the men carried our supplies over this new route to the road while I went for the Landrover and came around to collect the supplies. By ten o'clock that morning we had arrived at Kopiago.

This place is named after a lake — not a very large lake but fairly large as lakes go in New Guinea. As you approach the area you top a large mountain and there deep in the valley you suddenly look upon the lake. Across the lake as we were approaching it lies the Lake Kopiago Government Station. There is a good airstrip there — the ground flat and very fertile, all of which makes a very impressive place for this remote area.

Our work at Kopiago has had continuous setbacks from the very beginning, sometimes seemingly

dying out completely, and then rising up again. The main reason for this up and down is due mainly because we have not had a preacher that we could station there on a permanent basis. Another thing is that in the immediate area of Kopiago there is not



FRED T. HALLIMAN

a large population and there are already four different mission groups located there. However, there are a few at present that request us to hold services there. There was considerable work (Continued on page 5, column 5)

Is It Right To Let Conscience Be Your Guide?

By Pastor W. B. DAVIDSON
(Now in Mansions Above)

"I have lived in all good conscience before God until this day." Acts 23:1.

I. Introduction

Our text consists of the words of the apostle Paul concerning his life as a Jew and as a Christian. He says that his conscience was satisfactory to himself, both as a Jew and as a Christian; but the apostle Paul did not accept his conscience as a guide if we are to accept what he said to the saints at Corinth and recorded in I Cor. 4:3,4:

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea (Continued on page 6, column 5)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TOTAL SPIRITUAL INABILITY"

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

I think that the Old Testament prophets had the most thankless job of anybody in all the world. They preached, but with no results, comparatively speaking.

As for Isaiah, the day God called him to preach, God made it clear that Isaiah was going to preach and nobody was going to be saved. Can you imagine start-

ing a preacher out on his ministry, and even the God who has called him to preach, announces to him, that no good was going to come of his preaching. He said, "You just bear witness, but nobody is going to be saved."

It was thus with most of the prophets. Very few seasons of spiritual refreshing are recalled in the Old Testament in the days of the prophets. To be sure, there were some exceptions, but Jeremiah wasn't one of the exceptions. Jeremiah preached, but Is-

rael would not hear. Jeremiah wept over them, but Israel would not consider.

Even God's judgments had failed to move the people, and Jeremiah was forced to this conclusion: that Israel would no more improve than a black man could turn white, or a leopard could change his spots.

That is an overly strong statement—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that (Continued on page 2, column 1)

THE BLOOD

"This Man's blood" (Acts 5:28) Many have found that the "Blood of this Man" is —

1. The harbinger of peace. "Made peace through the blood of His cross" (Col. 1:20).

2. The harbour of refuge. "Who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).

3. The herald of mercy. "The blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

4. The heritage of redemption. "In Whom we have redemption through His blood" (Eph. 1:7).

5. The highway of blessing. "God sending His own Son in the likeness of sinful flesh, by a sacrifice for sin" (Rom. 8:3, 4).

6. The hewer of sin. "He died unto sin once . . . likewise reckon ye yourselves to be dead indeed unto sin" (Rom. 6:10, 11).

7. The holder of saints. "He died for all, that they which live should no henceforth live unto themselves, but unto Him" (II Cor. 5:15).

The Baptist Examiner

The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located
in ASHLAND, KENTUCKY,
where all subscriptions and com-
munications should be sent. Ad-
dress: P. O. Box 910, zip code
41101.

Published weekly, with paid
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"Inability"

(Continued from page one)
are accustomed to do evil." Jere-
miah says that whenever a Ne-
gro can turn white, or a leopard
can shed his spots, then, and
then only, will Israel do good —
Israel, that has been doing evil
all the while.

I CAN THE ETHIOPIAN CHANGE HIS SKIN?

Just like Jeremiah asked this
question, so I ask, can the Ethio-
pian change his skin? You know
the answer. You don't have to be
a Bible student to know the an-
swer. You know as well as I that
the Ethiopian, the Negro, cannot
change the color of his skin.

Neither can a sinner save him-
self. It would be just as easy for
a Negro to change the color of
his skin as it would be for you
that are lost to save yourselves
apart from the redemptive work
of the Lord Jesus Christ. There
are several reasons why this is
true.

First of all, it is your nature
to sin. You can't change that na-
ture. It is the nature of a snake
to strike. It is the nature of an
eagle to devour. It is the nature of
a sinner to sin.

The Word of God gives us an
apt picture of the nature of every
man outside of Jesus Christ. Lis-
ten:

"For if, when we were ene-
mies, we were reconciled to God
by the death of his Son, much
more, being reconciled, we shall
be saved by his life."—Rom. 5:10.

Notice your status: you are an
enemy to Almighty God.

Listen again:

"There is no fear of God before
their eyes."—Rom. 3:18.

What do we understand about
the nature of an unsaved person?
These two verses put together
would tell us that the unsaved
man stands as an enemy of God

and he has no fear of God be-
fore his eyes. He is not concern-
ed when you talk to him about
God. There is no fear of God
within his life. That is the nature
of the unsaved man.

I remember, years ago, that the
Queen of England pardoned a
man who was guilty of some
crime and who had been lan-
guishing in an English prison for
some period of time. When the
officer of the law went into the
cell to present the Queen's par-
don to this man, he very reluc-
tantly accepted it; then he undid
his shirt, and bared his bosom,
and showed a cancer that was
working fast on his body. He
said, "Unless the Queen can give
me a pardon for this, the one
you have in your hand is worth-
less."

Beloved, unless you have a par-
don for that cancer of sin that is
within you, all other means of
forgiveness would be worthless
and useless. Your nature makes
you totally unable to save your-
self, to the extent that it would
be as easy for the Negro to
change the color of his skin as
it is for you to be saved. Your
nature is all wrong.

II YOU ARE UNABLE TO SAVE YOURSELF.

The Word of God says that you
are spiritually dead. We read:

"And you hath he quickened,
who were dead in trespasses and
sins."—Eph. 2:1.

Paul is saying to these Ephe-
sian Christians, "You are alive
now, but once upon a time, be-
fore you were saved, you were
dead spiritually."

You tell me a dead man can
do anything in the realm of sal-
vation? Let's transfer this over
into the physical sense. On the
field of battle in Vietnam, there's
many an American soldier that
has died within the past few
years. In the last decade, while
this useless, seemingly wasted
war has been in progress, there
has been many an American lad
that has shed his blood in Viet-
nam, and the Government has
kept sending more soldiers in to
replace those that are dead.

Suppose today that we said,
"We are not going to send any
more soldiers. We are just going
to say to those that are dead,
Get up and fight."

Beloved, they can't fight. They
are dead physically. You ask a
dead man, as you look into his
face in a casket, "What is the
best road to travel to go to the
West Coast?" and that dead stare
looks back into your eyes, un-
able to answer.

I tell you, beloved, just as a
dead man can do nothing, and
say nothing, so an unsaved man
is spiritually dead, and he is as
unable to help himself as a corpse
is, from a physical standpoint.

Talk about inability. An un-
saved man is totally unable to do
anything in the realm of salva-
tion.

III THE UNSAVED HAS NO RIGHTEOUSNESS IN GOD'S SIGHT.

The prophet Isaiah shows us
this to be true. Listen:

"And all our righteousnesses
are as filthy rags."—Isa. 64:6.

If you are unsaved, you have
nothing good about you. You may
please your wife; you may please
your husband; you may please
your friends; you may please
your neighbors; you may please
your acquaintances — those that
work with you; but you have no
righteousness in the sight of God.

All of your righteousnesses are
as filthy rags — a filthy rag that
you wouldn't want to pick up —
a rag, that if you did pick it up,
you would pick it up on a stick
and hold it away from you. God
says the righteousness about you
reminds Him of a filthy rag.

As I have often said, if our
righteousnesses remind God of a
filthy rag, then pray tell me,
what do our sins look like in the
eyes of a thrice Holy God? It
is no wonder then that the Apos-
tle Paul said:

"They are all gone out of the
way, they are together become
unprofitable; there is none that
doeth good, no, not one."—Rom.
3:12.

I say, beloved, you are totally
unable to help yourself spiritual-
ly, because you have a wrong
nature, you are a dead man spir-
itually, and because you have no
righteousness in the sight of God.

IV YOU ARE HELPLESS IN GOD'S SIGHT.

Do you realize how helpless
you really are? I am afraid that
you don't. I am afraid that those
of you who are unsaved have
never grasped the truth as to
how helpless you are spiritually.

We read:
"Fear not, thou worm Jacob."
—Isa. 41:14.

Notice, "Worm, Jacob." In oth-
er words, He is saying, "You are
just a little worm."

You know how people are
prone to shun a worm. Even if
they don't say it, they act it.
They don't want to be around
worms. God might have said, "Get
away from me, little worm, Ja-
cob." We are so helpless in the
sight of God that we are just
worms in His sight.

During the years of my preach-
ing, I have visited in the State
of Oklahoma on several occasions.
I have known a number of fel-
lows in Oklahoma who are min-
isters today. Years ago, one of
these fellows, who was a young
man then (an Indian), was tell-
ing me how the Lord saved him.
His language was not too clear
and I didn't understand every-
thing that he said. He realized
that his English was broken, so
he picked up some little sticks
and made a circle, then lighted
it and put a worm down inside.

I can see that little worm as
it started to crawl in one direc-
tion, and when he got near to the
fire, he turned and crawled in
the other direction. He crawled
backwards and forwards, unable
to go in either direction.

Then the man reached down
over the fire, picked up the lit-
tle worm, and pulled him out of
the burning fire. He said, "That's
my experience, spiritually."

I have thought of that so many
times through the years. How
helpless that little worm is! Only
as a hand reached down from
above and picked him up, was
there any rescue from the flames
that were burning about him.

Beloved, only as a hand reach-
ed down out of the sky at Cal-
vary and picked us up and saved
us, was there any rescue for us
from Hell. I say to you, we are
helpless. We are absolutely help-
less as a worm in the realm of
salvation.

V YOU ARE BLINDED BY THE DEVIL.

The Devil has put a blind over
your eyes so you can't see. Lis-
ten:

"In whom the god of this world
hath blinded the minds of them
which believe not, lest the light
of the glorious gospel of Christ,

PASSING THROUGH

"When thou passest through the waters, they shall not
overflow thee" (Isa. 43:2)

"When thou passest through the waters,"—
Deep the waves may be, and cold,
But Jehovah is our refuge
And His promise is our hold;
For the Lord Himself hath said it,
He the faithful God and true:—
"When thou comest to the waters,
Thou shalt not go down, but through."

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain,—
They shall never overflow us,
For we know His Word is true;
All His waves and all His billows
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,—
Praise the Lord, Whose Word is true!
We shall not go down, nor under.
He hath said, "Thou passest through."

—Annie Johnson Flint

who is the image of God, should
shine unto them."—II Cor. 4:4.

What has the Devil done? He
has put a death-cap over your
eyes. He has blinded you so you
can't see.

Some years ago, I saw the gal-
lows on which the last man in
Kentucky was legally hanged. A
Negro, who had raped a white
woman in the city of Covington,
was hanged on this gallows. They
had this gallows on display. I
wasn't particularly concerned
about that, but I was concerned
about the death-cap. They had
it tied to the gallows, the same
cap this Negro had worn when
he was hanged.

They put that cap over his
eyes and tied it under his chin.
They sprung the trap. He didn't
know exactly what moment it
would spring, because he had a
death-cap over his eyes. He could
not see.

That is exactly what the Devil
has done to every unsaved per-
son. He has a death-cap over
his eyes. The Devil has him blind-
ed — so blind that he is totally
unable to do anything spiritually
for himself.

VI YOU HAVE TO BE DRAWN IRRESISTIBLY BY THE LORD JESUS CHRIST.

An unsaved person is unable
to do anything spiritually for
himself, because he has to be
drawn irresistibly by the Lord
for him to be saved. Jesus said:

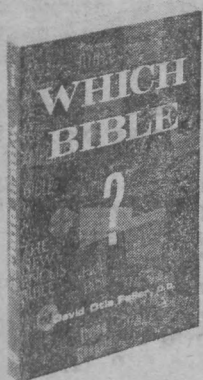
"No man can come to me, ex-
cept the Father which hath sent
me draw him: and I will raise him
up at the last day."—John 6:44.

When the Lord Jesus Christ
preached this great sermon to
the crowd of people that were
gathered round about Him, He
said to them, "You are so unable
to do anything spiritually that you
can't even come to me, except
the Father which sent me draw
you. You have to be drawn of

(Continued on page 6, column 1)

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Evolution

(Continued from Page One)
world peace? History shows how our society is making the same mistakes as ancient Rome, ancient Greece, and ancient Babylon. Yet, the Evolutionist must deny the existence of history to hold to his view because history proves him wrong.

3. The existence of the Jew is in opposition to Evolution. The Jew has lived in Africa and his skin is not black, China and his skin is not yellow. But evolution makes Africa — not God, the cause of the Negro's blackness and the Chinaman's yellowness is because of China. Yet, the Jew has lived in every culture and has never been absorbed by that culture. This can be said of no other race but it is still proof enough to look at the Jew still observing feasts that are four thousand years old, still worshipping in the most ancient of manner. Why haven't Jews evolved?

4. Evolution is not in any way stable, and is thus untrue. To quote Darwin is old fashioned even though he is the father of modern evolution. His book is completely obsolete. Evolutionists are scientific Arminians who continually hack away at their own foundations. If something is the truth, it cannot, and will not change. Therefore, the obsolete text books of a year ago that do not contain the newest theory of evolution prove it to be a lie.

5. The record of fossils makes evolution false. Since Whitcomb and Morris and many have gone into great detail on this, our argument will be short. Just one instance of fossils disproving evolution is the cockroach. The cockroach has been found in the most ancient formations. If man and all other creatures came from one celled creatures, why weren't they eaten by cockroaches? Through those "billions and billions" of years the cockroach has not changed, could it be that roaches were never one-celled creatures but always cockroaches?

6. The skulls and bones found by scientists are not proof of Evolution. The writer picked up a newspaper in Springfield, Missouri in the late sixties and the headline read, "Evolution Found To Be Fact." Yet, upon reading the article the writer found only more bones. Odd shaped skulls prove nothing. The writer has visited institutions where retards have heads that had to be carried in baskets. Besides this, the major prehistoric Evolutionary men are nothing but hoaxes. William Jennings Bryan was laughed at because in the Scopes Monkey Trial he did not know about the prehistoric "Nebraska Man." Which later turned out to be the jawbone of a pig! Such is the case with all the monkey-men and "missing links" found by science.

7. Evolution breeds immorality. The idea that man is an animal and the offspring of an animal makes it alright for man to act like an animal. This includes all sexual perversions and even murder. The present generation is

one that has been nurtured by progressive educators that were weaned on Evolution. This generation proves the point, their long hair and filth are not human characteristics. Community "marriages" are not human traits.

8. The Evolutionist is not minding his own business. Science deals with the tangible, the here and now. The origin of the universe is not part of science because it must be based on faith. The first men on the moon found what was thought to be one of the oldest rocks in the universe. Upon testing the rock, scientists found it only about 6,000 years old. Did scientists change their theory of Evolution? No, they simply had the next astronauts dig deeper!

9. Evolution is really "develution." Evolution is an attack on supernatural. It denies the Biblical account of creation and thus denies the Bible. It further denies Biblical order by saying man is working his way up continually higher when in fact the opposite is true. God created man in His own image as the highest act of creation but man was cast into woeful leagues of darkness because of his sin. Man is not the product of Evolution but the product of "develution."

10. Evolution has paved the way for socialism, communism, and humanism. By saying any development man had made has been his own, the door is thrown open to complete denial of God's providence. When God's providence is denied the individual man loses his dignity, and society and the social order are exalted to the level of deity. When society is exalted, the ultimate one world government becomes the goal. Such is the political and social results of Evolution.

Other arguments are covered at length by other writers but these are to let the young person and the adult know that evolution is a theory only. Consider that God is supreme and that belief in any type of evolution (including "theistic evolution") is a false belief directly opposed to the teaching of the Bible.

The Holy Spirit

(Continued from page one)
if I could have more of the Spirit, then I could do more things."

But this is not the question at all. It is the Spirit's possessing more of us, rather than us possessing more of Him.

When we talk from the standpoint of His attributes, He knows many things.

I Corinthians 2:10: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

The Holy Spirit, being a person, not only knows some things, but He hears some things.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever HE SHALL HEAR, that shall he speak; and he will shew you things to come."

He also has a will of volition. He can decide to do some things.

I Corinthians 12:11: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

This is the pleasure of the Holy Spirit to give certain individuals spiritual gifts. The Holy Spirit, then, has a will of volition, just like the Father and the Son.

Also, He has a mind. He can have a feeling about some things.

Romans 8:27: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Ephesians 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

As a personality, the Spirit does certain actions.

We find that He was in the creation.

Genesis 1:1: "In the beginning God created the heaven and the earth."

Then we read that He empowers:

Zechariah 4:6: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Furthermore, the Holy Spirit teaches.

John 14:26: "But the Comforter, which is the Holy Spirit, whom the Father will send in

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my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit teaches and guides into truth.

Someone says, "I believe something . . ." and it is contrary to the Word of God yet he says he is following the Holy Spirit. You don't have to believe him, because the Spirit guides and leads unto truth.

Romans 8:14: "For as many as are led by the Spirit of God, they are the sons of God."

The Holy Spirit leads the children of God. He gives them direction. This is something that we don't necessarily have to pray about, because the Holy Spirit does lead those who are His children.

The Holy Spirit restrains. When the enemy shall come like a flood, the Spirit of the Lord shall lift up a standard against him. He'll hinder; He'll stand in the way of sin.

The Holy Spirit is associated with the Father and the Son, and He was, and is, in Heaven.

I John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one."

He is identified with the other two of the Divine Trinity in Heaven. He is identified in God's redemptive plan.

Ephesians 1:4 speaks of the Father. Verse 6 speaks of the Father making us accepted in the Son. Verse 7: "In whom we have redemption through his blood, the forgiveness of sins." Verse 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

So the Spirit is identified with the Father and the Son not only in Heaven, but in God's redemptive plan.

He is identified with these in divine law.

Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who

loved me, and gave himself for me."

He is also identified with the Father and the Son in divine inspiration.

Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

He is identified with the Father and the Son in the apostolic benediction.

II Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen."

The Holy Spirit is eternal.

Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered him without spot to God, purge your conscience from dead works to serve the living God?"

We see that the Holy Spirit is omnipresent — present everywhere.

Psalms 139:7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me."

He is everywhere, just like the others of the Trinity manifested themselves.

He is also identified as being all-powerful. In Luke 1:35, when the angel spoke to Mary about the conception of Christ, He said:

"The Holy Spirit shall come upon thee, and the power of the Highest shall over-shadow thee."

Certainly we can say that He is holy.

When we learned the attributes of God, one of the outstanding attributes was that He was a Holy God and the Spirit is a Holy Spirit. He is not an unholy Spirit, as some would falsely denounce Him.

As I have mentioned, from the day of Pentecost on, there was some difference. The Lord Jesus existed. All that is in the eternal work before the conception, and before His birth, and before He walked here, but this was His first advent.

There is much said in false religions concerning the baptism of the Spirit. I Corinthians 12:13 says:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Also in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence."

Jesus Christ was the baptizer, not the spirit. Jesus baptized the church, in the Spirit on the day of Pentecost. The church was baptized by Jesus in the Holy Spirit. Certainly there was a reason for this.

Acts 1:8: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and

in Samaria, and unto the uttermost part of the earth."

Before this, the apostles had already received the Holy Spirit. Jesus breathed on them and they received the Holy Spirit. But on the day of Pentecost they received power — power to witness.

So this gift of the Holy Spirit was the gift of power that was found in the institution of the church. Primarily, this power was given in the church to the apostles, and they could place their hands on individuals and receive the gift of power to heal, to speak in tongues, and to perform other miracles. But this was temporary.

You remember in I Corinthians 12:1 He said, "Now concerning spiritual gifts, brethren, I would not have you ignorant," and he tells different ones, different places to fill in the church. Then in chapter 13, when He is showing a more excellent way of love, He says, "When that which is perfect is come, then that which is in part shall be done away." That which was perfect is the completion of the divine revelation to us, the Word of God.

When the church was in her infancy, there was a need of the gifts of the Spirit to attest to the Word from God, but when the revelation had been completed, there was no more need. Now we have the Book. This will attest whether you are from God or not. The age of maturity for the church is the completed Bible, and we have it today. Thank God for it!

Even though there isn't any more need for the divine gifts as they were given then, which were temporary and transitory, there is still the need of power; and the divine power indwells the divine institution, the church.

I have heard so much about the place and position of the preacher, and in both ways it is over-emphasized. But when a preacher has any power, it is because of his position in the church.

I Corinthians 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Ephesians 2:22: "In whom ye also are builded together for an habitation of God through the Spirit."

I know that individual believers from I Corinthians 6:19 are indwelt by the Holy Spirit, but the power is in the church. In the church is the place that we identify ourselves, and if I have any power to preach, it is because I am in one of His churches. If I were identified to myself, I would never make it. There could be nothing that I could generate to cause anyone to turn to the Lord.

As the Lord baptized the church on the day of Pentecost and filled the individual believers, many times this has been repeated. There is a place in all activities of the church that the individuals must recognize. This is the work of the Spirit.

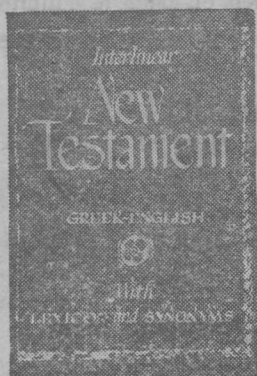
The Holy Spirit, in reality, makes the overseer, the pastor (Continued on page 6, column 3)

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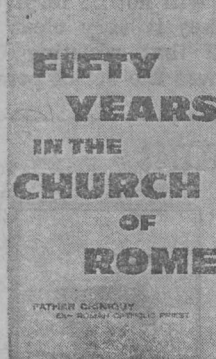


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The Baptist Examiner FORUM

If a man cannot resist the Holy Spirit, what about the unpardonable sin, which is the sin against the Holy Spirit?

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I would not say that a person cannot RESIST the Holy Spirit, but rather that he cannot SUCCESSFULLY resist Him. Men resist God every hour of the day, but they cannot successfully resist such as to have their way with Him.

Many people, including some Baptist preachers, babble that stuff about the Holy Spirit striving to bring sinners to repentance, but great big, powerful man resists the Holy Spirit and just won't let Him have his way with them. Then after striving and striving the Holy Spirit in sad defeat leaves the sinner, and from then on the sinner can't be saved, even when he wants to be saved.

Where do preachers get such junk?

They get it from the first part of Genesis where God says to the people of Noah's day, "My Spirit shall not always strive with man." They take this Scripture out of context, and utterly misapply it. Read the rest of the passage and you will find that God says that man's life shall be a hundred and twenty years, after which the flood will come. No reference to this age of grace and salvation.

The Holy Spirit never fails. When He goes after a lost sinner, he fetches him, "for who hath resisted His will?" The names of all of God's people are now on the pages of the Book of Life, and have been there since before the world was created. (See correct translation of Rev. 13:8). If sinners could successfully resist the Holy Spirit that would wreck the Book of Life.

Yes, the people sin against the Holy Spirit. Men have attributed the manifest work of the Holy Spirit, to Satan, and this is the unpardonable sin, but no one can prevent the Holy Spirit from doing what he sets out to do.



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The question is referring to Matthew 12:31, 32 or Mark 3:28, 29. The question asks about the relation of the sin against the Holy Spirit and resisting the Holy Spirit. Personally I cannot see the

connection.

The Holy Spirit takes the Word as it is preached and applies it indirectly to all unbelievers. Those who reject that call are resisting the Holy Spirit. All men do this. They are held accountable for it but they do it anyhow. Those who very definitely call the work of the Holy Spirit to be the work of the devil cannot have forgiveness. Men can be forgiven any sin except this. Everyone resists the Holy Spirit, not one time but many times. Everytime he hears a message from God's word he resists the Holy Spirit. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." (Acts 7:51).

When the Holy Spirit works directly in an individual, that individual does not resist the Holy Spirit. It is an irresistible call. Jesus said, "ALL that the Father giveth me SHALL come to me; and him that cometh to me I will in no wise cast out." (John 6:37). None of God's elect will be lost. "Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified." — (Romans 8:30).

You see, my friend, the Holy Spirit gives an indirect call to everyone each time the word is preached or presented to some unsaved person. This can be resisted — and is many times. The direct call of the Holy Spirit to an individual is never resisted.

There is no such thing as sinning away your day of grace. If you have been preaching such ungodly doctrine, stop now. "Being confident of this very thing, that He which hath begun a good work in you WILL perform it until the day of Jesus Christ." (Phil. 1:6). "Looking unto Jesus the AUTHOR and FINISHER of our faith..." (Hebrews 12:2). The Spirit calls and we hear that call. From then on we are secure in the knowledge of Jesus Christ our Saviour.

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We need to see that resisting the Holy Spirit and sinning against Him, that is, blaspheming Him are not necessarily one and the same thing. One is physical action, the other is mental, and expressed in word only. Resisting the Holy Spirit can be, and has been forgiven. But blasphemy against Him will not be forgiven. Stephen makes it very clear in Acts 7:51-52 that resisting the Holy Spirit was the act of perse-

cuting even to the death of the Lord's prophets. Those old religious Jews were resisting the Holy Spirit when they stoned Stephen to death. Paul was resisting the Holy Spirit when he held the young men's coats while they stoned Stephen to death, and when he cast the Lord's saints into prison and cast his vote in favor of their death. The Catholic Church was resisting the Holy Spirit when she beheaded, burned at the stake, or buried alive millions of the precious saints.

But, if you notice in Mt. 12: 24-32, our Lord does not accuse the Pharisees of any physical action here. It is rather mental action expressed in words. In verse 24 they accuse Him of casting out demons by means of the power of old Satan. They were actually saying that the power of the Holy Spirit by which our Lord was casting out demons was the power of Satan.

Our querist says, "If man cannot resist the Holy Spirit." This calls for some explanation. And I pray our dear Lord may be pleased to help me to explain it to some extent at least. In Acts 9 we see Paul resisting the Holy Spirit one moment with all that was within him. The next moment we see him completely submissive to the Holy Spirit. He was trying to stamp out the Holy Spirit by his trying to destroy those in whom the Holy Spirit dwelt. But the moment our Lord through the operation of the Holy Spirit changed his will and his desires, Paul became as docile as a little kitten. Our Lord says in Jno. 5:21 that He saves anybody He wants to save.

So long as the Holy Spirit leaves a man to his old depraved nature he is capable of resisting Him, but when the Holy Spirit begins to change that man's heart and mind, he cannot even want to resist Him. Blasphemy against the Holy Spirit then is attributing the power of the Holy Spirit to Satan. Resisting the Holy Spirit is trying to destroy those in whom the Holy Spirit dwells.

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It is a definite fact that man cannot successfully resist the power of the Holy Spirit. The reason he can't is that the Holy Spirit is God, and as much God as was Jesus Christ, who was God manifested in the flesh. Thus, to resist the Holy Spirit, it would be necessary for one to have more power than the God-head. Our Shepherd in praying to the Father reveals that no man has more power than the God head.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." — John 17:2.

From this verse, we can gather that Jesus Christ has power over all flesh. This flesh includes the bodies and minds and wills of both saints and sinners. It is my firm belief that mankind is but a puppet in the mighty hand of God to do with us as He deems best. The Holy Spirit in explaining this power says:

"For in Him we live, and move, and have our being." Acts 17:28.

To argue that one can resist this power is to contend that the sinner has more power than the God-head which I do not believe even for one second. The Scriptures in no uncertain language make it clear that there is no one, absolutely none, who can deliver himself from the clutches of the Holy Spirit.

"And said, O Lord God of our

fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? II Chron. 20:6.

"Thou knowest that I am not wicked; and there is none that can deliver out of thine hand." Job 10:7.

I am aware that Stephen said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51.

The resisting referred to by Stephen was not the resisting of the Holy Spirit in His quickening work, for as I have proven, no one can resist the power of the Spirit. The resisting of the Spirit mentioned by Stephen was the resisting of the witness of the

Thus, I believe that this sin can and is committed by saints of this age, not only of this age, but also in the age of the Old Testament. Let us go back to the Old Testament where the Holy Spirit was sinned against with the result of physical death of two of God's children.

"And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." Lev. 10:1-3.

This was the first day of worship in the tabernacle. These two young priests had on their priestly clothes and the censor was made according to the pattern given on the mount. All they did was take strange fire and use it rather than wait on the Lord to send fire. It does seem strange that the penalty was so severe. It would seem to the fleshly mind that God would have taken them out of the priesthood, and replaced them with others. But when we are reminded that no substitutes or imitations will be tolerated by God even among his children, we begin to understand why the penalty was so severe, for fire is a symbol of the Holy Spirit. Read Acts 2.

This was also true in the New Testament times. Shortly after the church was empowered with the Holy Spirit at Pentecost, we find two more of God's children lying to the Holy Spirit with results in the physical death to both in the meeting place. Read Acts 5. Therefore, the sin against the Holy Spirit which was leading worship service in the Old and the New Testament was not forgiven in this world or world to come.

Thus, those offering up to God an imitation worship are rejected not only at the time it is offered, but shall be refused in the world to come, and their life's works are in danger of eternal damnation. The sinner is already condemned, but the work of a child of God, unless in accord with witness of the Spirit (Scripture), is in danger of eternal damnation unless he repents.

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Spirit, which is the written Word of God. The sinner turns from the Scriptures because they are foolishness to him. He (sinner) is unable to comprehend, thus he resists the witness of the spirit, but never the Holy Spirit.

This is also true in the sin against the Holy Spirit, which is called the unpardonable sin, and which is not forgiven in this world nor in the world to come. This blasphemy is described as a sin especially against the Holy Spirit. Why this? Why is it not against the Father or the Son? Surely it is not because He is more sacred than they for they are equal. Rather this is blasphemy against the witness of the spirit (Scriptures) which will not be forgiven in the world nor the world to come.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26.

In the writings of Paul, we find him declaring that God forgives even the very chiefest of sinners. Read I Tim. 1:15. Paul was a persecutor of the church, yet he did it in ignorance. But when one wilfully sins against knowledge, then there is a certain fearful looking of chastening in this world and a loss of rewards at the judgment seat of Christ.

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"The baptism of John, whence was it?" — Christ

"And they answered, "We can not tell." —the Jews

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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"ABOMINATIONS"

Do words affect you? They do me. Some words are fun to say. They kind of slide off your tongue a little crooked and tickle your lower lip. Some words are so full of grandeur that it makes you proud that you are able to use them. Some words send a tremor of awesome dread through your body. The word abomination is such a word to me. Abomination! What an intense word. The dictionary says that it means "extreme hatred." Recently I did a study of this word and came up with some surprising Scriptures. Since some of these have to do with us gals, I thought I would share them with you.

There are a lot of things mentioned in the Bible that are an abomination to our great God. Here are just a few. Idols and worship of idols, wizards, witches, fortune-tellers, homosexuals, and those who commit sodomy, dishonesty in business, scorners, and unbelievers. Our God views these things with extreme hatred. They are an abomination to Him.

Deut. 22:5: "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are ABOMINATION unto the Lord thy God." What would you think if your pastor or perhaps your husband put on a dress to work around the house in, or ride to the store, or wear to a church picnic? Stop and picture it for a moment in your mind. It would be ridiculous, wouldn't it? It would be more than that — it would be an abomination. That's what this verse says. Why then do we as women, wear slacks, pant-suits and jeans which are man's apparel? Oh, we've all heard the excuses. It's more comfortable, it's better than exposing oneself, it's really not man's pants but women's, etc. We call it excuses but the Lord calls it ABOMINATION. The fashion designers will be the first to tell us that they fashion the slacks and pant-suits after men's wear. When we see men with hair hanging down to their shoulders, with their beads and purses, we are repulsed by the sight. Why? It is an abomination. This might give us a small inkling of how our Lord feels, to see us in men's apparel.

Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be an ABOMINATION." Here is something else that is an abomination to Jehovah — the prayer of a person who will not obey the Word. Perhaps this is why we

have so little power in prayer. We rebel against the Word of the Lord and then we pray and expect Him to jump at our least request. Such prayer is abomination. Samuel said that obedience is better than sacrifice. This matter of ignoring what the Word says when it hits home has some far reaching consequences, doesn't it? It hinders our prayers.

It matters not that our society puts its stamp of approval on slacks. When has the world ever been a friend to you? They love it when they see you and me dress, talk, and act just like them. Our Lord Jesus Christ said to the Pharisees in Luke 16:15, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Some have said "Oh, you're so narrow; it's so hard to walk that way." Yes, the way is narrow. The Book makes it so. The broad way is for the ungodly. But hard? No, never. "Take my yoke and learn of me, for my yoke is easy and my burden light." It isn't hard to wholly follow the Lord. It isn't hard to wholly follow the world. It is only hard when we try to hold on to both at the same time. No man can serve two masters — so the battle begins. If we aren't careful we'll end up an abomination to the wonderful Saviour who shed His blood for our sins — the Christ who loves us and provides our every need — the King who is coming soon to take us to be with Himself. May the Lord be pleased to speak to our hearts.

Bill Burket

(Continued from page one)

way in which we can live upon the reservation and the only place in which we could park a mobile home at this time. We have started a new work 51 miles southwest of where we live at a place called Lukachukai, just across the Arizona border. It is necessary to get our new place of mission work. Included in this trip is a steep mountain which must be crossed around many sharp curves. We will be sure to find this road washed out after a rain storm and at times this winter it will be snow bound. There is a long way around to this place by a paved road. But it is fifty miles farther by way of the alternate route.

The only religious organization in the Lukachukai area is an old Roman Catholic mission. Therefore, we believe this is the place the Lord would have us work. We believe, the Lord is opening hearts to the Gospel in the few times that I have preached from house to house before taking my trip among the churches. Should the Lord have a few and/or the people become friendly towards us, I will be able to attend the local Chapter meeting and petition for a mission site. Pray much

about this new work that the Lord might undertake mightily on behalf of His elect that are possibly in Lukachukai.

Now back to my journey to the churches concerning support for this mission work. I started my trip September 17, 1971. I could hardly believe my eyes whenever I ran into a snow storm in the mountains of Colorado on the first day on the road. There were fifteen inches of snow by the time I reached Denver, Colorado that evening. After going several miles farther east I parked for the night staying at a motel in Limon, Colo. The next morning I awoke to 3 inches of fresh snow and got off to an early start. The snow ran out just 12 miles west of the Kansas border. The amazing part of the trip was that cars were getting stuck and abandoned in the snow all along the way. But our God kept me plowing through it all without too much trouble. I did for awhile wish that I had put on my snow tires before leaving home. At the last moment I had decided against this, believing it was too early for snow tires. I did replace two smooth tires with two new regular tread tires. So, after driving through 300 miles of snow, I was glad to see dry roads again. It was good at the end of the second day and 814 miles from home to be snug in a warm comfortable bed at the home of Brother Ronald Brady in Agra, Kansas. Bethel Baptist Church near Phillipsburg, Kansas is blessed to have such a good man for a pastor after having been without one for so long.

The next day being the Lord's Day, I was privileged again to meet for the second time with this church beloved of the Lord. I was favored in that the whole three services were turned over to me to preach and to tell the people about our mission work. I hope that this dear church received some spiritual food as I discovered that Brother Brady was blessed with a wife that surely could cook and serve up good food for the body. But I was to find out that this blessing was in store for me all along the way. The only way that I could take it easy on my waist line was whenever I was required to be on the road for one or two days between meetings. Then I could fast, maybe stopping just once a day to warm up a can of soup and make coffee on my camp stove at a road side rest.

On the fourth day in the late noon I stopped off at Topeka, Kansas to fellowship with Bro. Fred Phelps, whom I hadn't seen since the 1966 Bible Conference at Ashland, Ky. That was the year when Bro. Phelps had got so wound up on the subject of reprobation that Bro. Gilpin had to intervene and decide to leave Judas frying in hell that we all might go to lunch. In a moment you will see why I believe that this brother would rather preach than eat anyway. I was able to fellowship with this brother for about two and one-half hours. And while I was with him he served me supper consisting of about one-third of a watermelon and a large bowl of grapes. Oh no, I didn't get away hungry but I did go away before he converted me to just fruit and vegetables and a lot of jogging. It seems that all other food is not fit for human consumption besides fruit and vegetables according to this advocate of good health. Bless you brother! I believe I will stay with the well fed and short lived Baptists. The ones who believe in taking a lot of feed into the ministry. Well, after 402 miles on the road this day, I left the highway over in Missouri, parking out in the country by a Lutheran church building that was well lighted up (at least on the outside). I slept in my car this night as I had taken out the bucket seat on the passenger side and the back seat and fixed a bed in the car. My wife was right, I

did have small faith as I was starting out on short finances and might starve in the wilderness. Broke the watermelon and grape diet by having some deadly but delicious soda crackers before turning in for the night.

On the fifth day I got on the road at 6:30 a.m. arriving at 3:00 p.m. in De Soto, Mo. at Bro. Harry Balmer's home. Had a blessed service this evening at New Providence Baptist which is way out in the woods. A dear old man of God, C. C. McKinnon is pastor of this church. Pastor Harry Balmer and a representation from Valles Mines Baptist Church were also present at this service. When the men of this church sang of sovereign grace it was a blessing to my soul. New Providence Baptist Church has only a handful of members but they are faithfully supporting our mission work, plus other mission works. I had the pleasure of fellowshipping with Bro. McKinnon afterwards and spending the night in his bachelor's quarters.

Sixth day I had breakfast with Bro. McKinnon at Joe's Restaurant. He decided to buy me my breakfast rather than ply his culinary art on my behalf. The brother gave me a 20 dollar bill before I left him, and somehow I felt that this retired widower needed that money more than I did at this time. The Lord bless him!

Arrived at Bro. Lloyd Hagel's this afternoon. This beloved brother is pastor of Holt's Prairie Baptist Church near Pinckneyville, Ill. where I was put up at a comfortable motel and treated to a T-bone steak dinner as part of the love gift from this church. We had a good service this evening and the church gave me a very generous love offering. I had good fellowship after the service until one of the members reminded me that I had spoken to everyone but him, and that he was a Cherokee. This brother was a Cherokee, and he insisted that I visit in his home with his dear family. Also they insisted on serving me a four-course meal at about 11 p.m., and all this, after just having a steak dinner. I'm liable to get fat. But I love this hospitality. If this is what grace does in the heart of an Indian, may the Lord be pleased to save some of these Navajos soon.

Next morning had breakfast at a restaurant with Bro. Hagley, getting to know this dear pastor a little more before hitting the road for Windsor, Ill. Arrived at Bro. Wayne Gregory's home in the afternoon and we had a service with Windsor Baptist Church this evening! I love good singing! And whenever a church building gets so big that the acoustics drown out the singing, well, that is just too big. Or if there is so much organ and piano accompaniment that one can't hear the singing, well, that is just too much accompaniment. Good fellowship at Pastor Gregory's home afterwards with some of the church members.

Eighth Day: Went with the Gregory family to Indianapolis today where we met the Littles and the Richard Farnhams with

the intention of going on as a group to a fellowship meeting tomorrow in Kentucky. I stayed overnight at the Farnhams' and was able to get to know this good pastor and his dear wife a little better.

We all went on to the fellowship meeting at King's Addition Baptist Church in Covington, Ky. where Don Pennington, the slim and trim young Baptist preacher is the pastor. It was good to see and hear Bro. James Hobbs preach again in the morning session, even though he had to run off right after he preached. At least his subject wasn't as hot as the last one I heard him preach on at the Bible Conference. Afterwards we were served a good meal at a local restaurant as guests of the host church. Then in the afternoon, on a full stomach, yours truly was called upon to preach. And Bro. Farnham expounded on Psalm 90. Bro. Gregory did justice to the subject of "Saving Faith." In the evening at the Little's home, Sister Little had an opportunity to display her cooking skills to the satisfaction of all present. We then left Indianapolis, arriving back at the home of the Gregorays at Windsor, Ill. at 9:30 p.m., singing hymns of praise all the way.

To be continued next week.—D.V.

Fred T. Halliman

(Continued from page one)

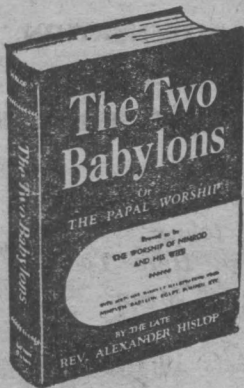
to be done there before we could say that our camp was secure for a couple of days, so by the time we had everything in order, we only managed to get in one service there that day. Where our building for services is located and also the house they had built for me is located right in a nest of Seventh Day Adventists. This being Saturday, it was their high day for services so there were several of them that came to our services, some sitting inside and quite a number of them sitting around outside. Before services were over, some of the leaders of the group of S.D.A.'s came and attempted to get their people away.

After our services were over, several of them began to mill around our camp and not too long afterwards there was a heated discussion among some of the folk.

"D.Q." Held one service in afternoon. Several S.D.A.s present. Lots of confusion after services. Late P.M. of 23rd. Seventh Days tried to evict us from premises. Threatened bodily attack, "end D.Q."

The S.D.A.'s have no white missionary there and therefore are not required to have a lease on the ground that they claim for theirs. Actually the ground belongs to one of the old men that desires to have Baptist services. Be that as it may, soon after our afternoon services there was a discussion that started some distance from where my house was located. By just sundown I noted

(Continued on page 7, column 1)



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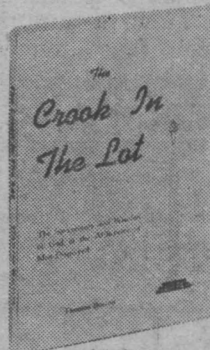
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"Inability"

(Continued from page two)
sible for you to be saved.

God can do it. If it were God's will, He could put a camel through the eye of a needle. The God we serve is a miracle-working God. God could spread that camel out so thin that He could slip that camel right through the eye of a needle, without one bit of difficulty. But only God could do it.

I tell you, beloved, man has a total inability in the realm of salvation.

VII

WHY PREACH THIS TO THE UNSAVED?

I preach this to the unsaved because the Lord Jesus Christ commanded it. We read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

The Lord demanded that I preach all the Word to all the world, to the best of my ability, and I must do it.

Another reason why we must preach this to the unsaved is because the Bible makes it clear that it is man's duty to repent.

A third reason why it is our duty to preach this to the unsaved is that it brings men to despair. It causes men to throw up their hands in horror and say, "I can't be saved. If a Negro can't change the color of his skin, then I can't be saved in myself. If my nature is all wrong, if I am dead spiritually, if I have no righteousness, if I am helpless, if I am blind, if I have to be drawn, then I can't be saved." Thank God, beloved, if you realize that truth that you can't be

saved apart from Jesus.

The greatest joy I have in life, next to seeing a sinner saved, is to bring that sinner to a place of despair; to a place where he realizes that he can't save himself; for then it is only a step to the Lord Jesus Christ.

Why preach this? Why tell men that they are totally unable to save themselves? Why tell people that they cannot be saved through their own efforts? I'll tell you why. I want them to despair of trying to save themselves. I want them to look away from self, to the Lord Jesus Christ as Saviour.

VIII

CAN THE ETHIOPIAN'S SKIN BE CHANGED?

I asked the question, "Can the Ethiopian change his skin?" and we have said that he couldn't. Now I ask the question a little differently: Can the Ethiopian's skin be changed? Yes, thank God, it can! God can work a miracle, and if God so desires, God can take the blackest Negro in this world and turn him white, in a moment's time.

I say then, as the Ethiopian's skin can be changed by God, so can sinners be made alive in the Lord Jesus Christ. Oh, what a blessing it is to me to realize this truth, that all things are possible with God. Listen:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."—Mt. 19:26.

God can change the skin of a Negro without one bit of difficulty. God is all-powerful, and if it were His will, He could take, as I say, a Negro who is blacker than the ace of spades, and can change him and make him a white man. All things are possible with God.

I ask that question again: Can the Ethiopian's skin be changed? Yes, God can change it, and God can save sinners, because the

Lord Jesus Christ came into this world, and the purpose of His coming was to save the elect of God. Listen:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Mt. 1:21.

Here was a woman who was pregnant, who knew what the sex of her child was going to be before the child was born. She knew she was going to bear a son. The angel told her so. She knew the purpose of that son's birth, for the angel said, "He shall save his people from their sins."

I say, beloved, Christ's purpose in coming to this world was to save His people.

We talk about the plan of salvation. Literally, that is a misnomer. There is no such thing as a plan of salvation. There is a purpose of salvation. God didn't plan; God purposed.

"According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:11.

So, beloved, His purpose for coming to this world was an eternal purpose, that was purposed in Christ Jesus, our Lord, before the foundation of the world, that the Lord Jesus Christ would save the elect of God.

I tell you, the Ethiopian's skin can be changed, but it would take a miracle of God to do it. It takes a miracle to save unsaved people, but that is what the Lord Jesus Christ came into this world for.

CONCLUSION

In closing, I want you to notice this truth.

Thank God, there is hope for the sinner, not in the bath of baptism, not in the scalding tears of remorse, not in pledges and vows of a ceremonial nature, but there is hope for the sinner in God's grace.

Thank God that I can present to you the grace of God. You are totally unable to be saved apart therefrom.

Can the Ethiopian change his skin? No. Can the Ethiopian's skin be changed? Yes. Can you save yourself? No. Can God save you? Yes; by His grace. May it please God that in this hour He shall do so.

May God bless you!



The Holy Spirit

(Continued from page three)
of the church.

Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The Holy Spirit as a person can give divine command, as He did in Acts 8:29: "Go near, and join thyself to this chariot"; as He gave to the church at Antioch in the mission endeavor, when He said, "Separate me Barnabas and Saul for the work whereunto I have called them"; as He did when He would not permit Paul, as a missionary, to go on over into Galatia, but "suffered him not."

The Holy Spirit is the one

who should give the direction. The Holy Spirit has made men overseers in different places. This would change the views of people if they really understood it, when they try to get rid of the pastor.

Regardless of who they are, when the Spirit has made men overseers, this certainly takes away anything that would inflate their ego, when things are brought to pass. I Thessalonians 1:5 says:

"For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."

In the church, the place of power, the place that the Spirit uses to touch the hearts of the elect, I know that this is not my eloquence and my identity, but the power of the Spirit. That is why Paul said in I Corinthians 2:2:

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

He is the one that is able. He can move in His power and make dead sinners alive.

It is the Spirit that quickeneth. This must happen before the dead sinner will be made alive. There must be conception in the power of the Spirit. Then sinners can be made alive.

Primarily, the preaching of the Gospel is made effective by the Spirit to those who hear.

I know one man who was hated even when he was in the womb of his mother. I know one man that was filled with the Spirit from his mother's womb. So the Holy Spirit, in His divine sovereignty, will work wherever He wants to. God has a right to hate the unborn baby as well as the old grey-haired sinner. He is sovereign. It is His work that makes any sinner alive.

It is the Spirit that guides us in our prayers.

Furthermore, in all the services, there is a place that the Spirit should have recourse. "Be ye filled with the Spirit." We should pray that the service should be in the fullness of the Spirit, and that everything that

we do should be directed by the Spirit of the Lord.

Notice one other Scripture. Romans 8:23 says:

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This means that, right now, it is a taste of what it will be like after while. Then, we will be full — complete in everything. It will be the big harvest time when we get to Heaven, when we will rejoice.



Conscience

(Continued from page one)
I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord."

Goodspeed translates this passage as follows: "I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. For while my conscience does not trouble me at all, that does not prove that I am innocent." (The New Testament, An American Translation, by Edgar J. Goodspeed.)

Paul's conscience as a Jew led him to live just the opposite life from what it led him to live as a Christian. As a Jew his conscience consented unto his persecution of the Christians, but as a Christian, he preached the faith that he once sought to destroy. But, Paul did not claim his conscience as a safe guide; although he said he had a good conscience—both as a Jew and as a Christian. He couldn't possibly be right under both conditions.

Can your conscience be right when it will consent for you to live at the two extremes of life? Could Paul's conscience have been right at all times when he at one time was persecuting the very people that he later sought to protect?

(Continued on page 7, column 3)

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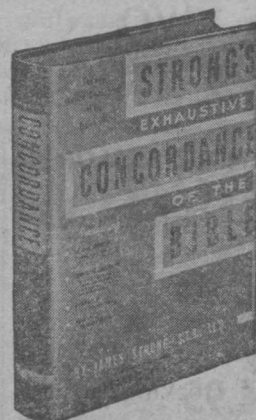
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Fred T. Halliman

(Continued from page five)
that the arguments were getting louder and lots more folk had joined in so I decided to go investigate. I got there just in time to stop a free for all. The S.D.A.'s had our small group outnumbered about 10 to 1 and was threatening to bodily throw them off our camping site. I managed to get our group to come back to the camp and told the S.D.A.'s that if they really wanted to evict us, we would do it through the Government office on Monday morning. The trouble was over for the day.

October 24. "D.Q." Had a meeting with some of the leaders of the tribe this morning concerning ground. Another site was promised which is much better but later that was refused also. Two services were held today, "end D.Q."

Early Sunday morning one of the leaders of this group came and said he wanted to talk with me. I met him out on the road and he apologized for the action of the others on the afternoon before. He said he was in favor of giving us a plot of ground on down the road a ways, and this was quite agreeable, as this was a much better site than what we had. However, this was short lived as some of the fellows said that was their ground and they did not want the Baptists on it,

so the talks started again about our leaving; however, this time on a more calmer basis.

When preaching time came for the morning service I left them still fuming and told them that we had come to stay either on the location where we were, or if they liked, they could find us a spot more suitable. By day's end we had held two services and the folk were rejoicing that we had come and spent a weekend with them; also they were more determined than ever to continue on after attempts had been made to evict us from the area.

October 25. "D.Q." Before leaving Kapiago this morning I stopped by the Sub-District office to have a talk with the officer in charge. Among other things we talked about the disturbance over the weekend due to our presence in the area. He said that in the event that I wanted to establish a church or a Mission Station there would be ground made available for me. Soon we left Kapiago and drove on back to Haginda. There we were to leave the vehicle and walk over to Haiwi. Several carriers were waiting there for us to take our supplies over to Haiwi. About two p.m. we arrived there and when all things were set in order a preaching service was held, one of our missionary pastor's doing the preaching "end D.Q."

I am more than just a little interested in Lake Kapiago for several reasons. One, of course, is, there are folk there that want us to preach to them. Another reason is that it would be about the best possible place for us to be from a standpoint of directing our work now. The bulk of our work now lies among the Duna people and continues to grow among this tribe. To give you a rough picture of our work as it stands at present, try to imagine in your mind our area that we cover being in the shape of a huge V. This does not give a true picture but will suffice for illustration. As you would look at this V laying down with the two points from you our Mission Station would be located on the right hand point and Lake Kapiago would be on the single point next to you. As it is, in order to get to our work which lies on the far side of the V we have three choices. (1) We can drive from our Mission Station to Kapiago and on around to the other end. This takes over a half day (about 60 miles one way). (2) We can drive from our Mission Station around by Koroba to the far left point of the V, in dry weather, which is about the same distance and takes the most of a day. (3) We can leave our Mission Station and walk to all these places which would require about five days of walking.

From Lake Kapiago any place within our present area could be reached, by vehicle, in about three hours. Due to the growth of this work, and the fact that there are only 24 hours in any given day, I have had to make many revisions in the past four years in order to keep up with the work. To date I have managed to do

a fair job of directing the work but if it continues to grow in the next two or three years among the Duna people as it has in the last three, I may be forced to make further revisions in order to properly supervise it. I am not making any definite plans at this stage for any major changes but am prepared to if the Lord definitely directs.

The Assistant District Officer was most cooperative that morning and said that if I wanted some ground either on or near the Government Station that it would be available. After we left the office that morning it did not take us long to reach the spot where we would have to park the vehicle for the remainder of the patrol.

Having a short wheel base Landrover I cannot get all my supplies in for myself and what I have to take for the carriers in the Poguia area so I had enlisted some carriers to leave the Mission Station on Saturday and meet me at Haginda with the rest of the supplies. They were there when I arrived as well as several from Haiwi. We soon got the car unloaded and had the supplies lash-

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ed to poles, the car secured for the duration and off through the bush we went with the carriers yodeling as they traveled along.

We arrived at Haiwi about two that afternoon, and lots of food was brought so I bought food for myself and the carriers, and after getting made ready for the night, a large crowd of people gathered at the church for our first service. I let one of our pastor's conduct this service and I must say that he preached as if that was his last opportunity on this earth to tell folk of the saving grace of our Lord.

With this we will close this second report on the patrol. More next week D.V. May the blessings of our Lord be with each of you.



Conscience

(Continued from page 6)

II. Conscience Defined

The dictionary defines conscience as follows: "The moral sense or consciousness within oneself that determines whether one considers one's own conduct right or wrong."

This definition of conscience substitutes man's judgment for the Word of God. It transfers infallibility from the Scriptures to each and every man. If each man is to be his own judge of what is right and what is wrong, then there can be no standard of right, as conscience is a creature of education and discipline; and no two men have educated and disciplined their consciences alike.

Man must develop his conscience. He must educate and discipline it according to the Word of God, but man can never develop a perfect conscience, no matter how hard he tries; for man is depraved and he will have a depraved conscience. Man is an imperfect creature, at best, and he has an imperfect conscience. "Who can bring a clean thing out

of an unclean? Not one." (Job 14: 4).

A depraved and imperfect conscience can never be a perfect or safe guide; yet man needs a perfect and a safe guide. Man at his best is a sinner. Even the saved are sinners saved BY THE GRACE OF GOD. Sin has affected every faculty of the human being. The Scriptures paint a very sad picture of fallen man. We are told that the heart of man is "Deceitful and desperately wicked—" (Jer. 17:9). "The mouth is full of cursing and bitterness, the feet are swift to shed blood: There is no fear of God before their eyes." (Rom. 3:13-15,18). How can such a person have a conscience that is safe to follow?

III. Is Conscience A Safe Guide?

This is an important question, a question that has been badly misunderstood. We hear the expression: "If a person will only follow his conscience, he will be all right." A bigger falsehood has never been uttered. A person who follows nothing safer than his conscience will finally wake up in Hell! You may be sincere in believing that your conscience is a safe guide, but SINCERITY DOES NOT MAKE A THING RIGHT!

Paul was following his conscience when he took charge of the coats of those who stoned Stephen for preaching the Gospel, Acts 7:58, and when he persecuted the Church of God at Jerusalem, etc., (I Tim. 1:13; I Cor. 15:9). Thank God, he was led to see his mistake; but it was not his conscience but the Holy Spirit that did it.

Conscience cannot be a safe guide because there are many kinds of consciences. The Scriptures speak of a "Weak conscience" — (I Cor. 8:7,12), and a "Seared conscience" — (I Tim. 4: 2), an "Evil conscience" — (Heb. 10:22) as well as a "Good conscience" — (I Pet. 3:16). Since this is true, how can anyone say that conscience can be a safe guide? Some men have an "Evil conscience." Shall they accept their evil conscience as a guide? Others have a "Seared conscience." Shall they follow a seared, callous, unfeeling — conscience? To so do is nothing more or less than "the blind leading the blind."

IV. What Is A Safe Guide?

This is not a very hard question to answer. The Bible speaks plainly on this subject: In Psa. 119:105, we are told: "Thy Word is a lamp unto my feet, and a light unto my path." In Psa. 119: 9, we read: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." Again Psa. 119:11 says: "Thy Word have I hid in mine heart, that I might not sin against thee."

Paul, writing to Timothy, says: "All Scripture is given by inspiration of God (God breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work" — (II Tim. 3:16,17). If we believe the Scripture, we are compelled to admit that Paul,

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writing under the inspiration of the Holy Spirit, says that the Scriptures are a sufficient rule of faith and practice in all religious matters.

The Psalmist says: "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple" — (Psa. 19:7). How much more evidence do we require before we acknowledge that the Bible is a safe guide?

The Holy Spirit is a safe guide. He is an infallible Leader. John 16:12,13 says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will GUIDE you into all truth: — for he will show you things to come."

The Holy Spirit will guide us into all truth. This is why the Epistles have so much to say of matters that were barely mentioned in the Gospel according to Matthew, Mark, Luke, and John. The saints and the churches would be much the poorer in spiritual matters had not the Holy Spirit have led the writers of the Epistles into all truth.

The Holy Spirit is an infallible teacher and the Scriptures are an infallible rule book. If we trust the Holy Spirit to lead us into all truth, we will be surprised ourselves; and others will be surprised by what we find in the Word of God.

In I John 2:27, we are told that the Holy Spirit will teach us all things. Oh, that we would seek to (Continued on page 8, column 5)

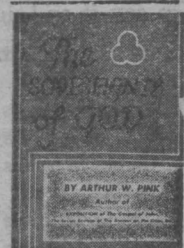
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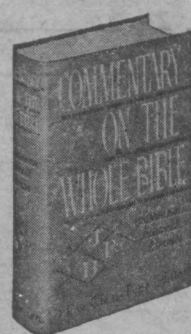
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THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

NOVEMBER 27, 1971

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Go Forth To Serve Christ, Hated, Without The Camp

By C. H. SPURGEON

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." — Heb. 13:11-13.

You see there the multitude are leading Him forth from the temple. He is not allowed to worship with them. The ceremonial of the Jewish religion denies Him any participation in its pomps; the

priests condemn Him never again to tread the hallowed floors, never again to look upon the consecrated altars in the place of His people's worship. He is exiled from their friendship, too. No man dare call Him friend now, or whisper a word of comfort to Him. Nay more; He is banished from their society, as if he were a leper whose breath would be infectious, whose presence would scatter plague. They force Him without the walls, and are not satisfied till they have rid themselves of His obnoxious presence. For Him they have no tolerance; Barabbas may go free; the thief and the mur-

derer may be spared; but for Christ there is no word, but "Away with such a fellow from the earth! It is not fit that He should live." Jesus is therefore hunted out of the city, beyond the gate, with the will and force of His own nation, but He journeys not against His own will; even as the lamb goeth as willingly to the shambles as to the meadow, so doeth Christ cheerfully take up His cross and go without the camp. See, brethren, here is a picture of what we may expect from men if we are faithful to our Master. It is not likely that we shall be able to worship with their worship. They prefer a ceremonial pompous and gaudy; the swell of music, the glitter of costly garments, the parade of learning all these must minister grandeur to the world's religion, and thus shut out the simple followers of the Lamb. The high places of earth's worship and honor are not for us. If we be true to our Master we shall soon lose the friendship of the world. The sinful find our conversation distasteful; in our pursuits the carnal



CHARLES SPURGEON

have no interest; things dear to us are dross to worldings, while things precious to them are contemptible to us. There have been times, and the days may come again, when faithfulness of Christ has entailed exclusion from what is called "society." Even now to a large extent the true Christian is like a parish, lower than the lowest caste, in the judgment of some. The world has in former days counted it God's service to kill the saints. We are to reckon upon all this, and should the worst befall us, it is to be no strange thing to us. These are silken days, and religion fights not so stern a battle. I will not say it is because we are unfaithful to our Master that the world is more kind to us, but I HAVE SUSPECT IT IS, AND IT IS VERY POSSIBLE THAT IF WE WERE MORE THOROUGHLY CHRISTIANS THE WORLD WOULD MORE HEARTILY DETEST US, AND IF WE WOULD CLEAVE MORE CLOSELY TO CHRIST WE MIGHT EXPECT TO RECEIVE MORE SLANDER, MORE ABUSE, LESS TOLERANCE, AND LESS FAVOUR FROM MEN. You young believers, who have lately followed Christ, should father and mother forsake you, remember you were bidden to reckon upon it; should brothers and sisters deride, you must put this down as part of the cost of being a Christian. Godly working-men, should your employers or your fellow-workers frown upon your wives, should your husbands threaten to cast you out, remember, without the camp was Jesus' place, and without the camp is yours. Oh! ye Christian men, who dream of trimming your sails to the wind, who seek to win the world's favour, I do beseech you cease from a course so perilous. We are in the world, but we must never be of it; we are not to be secluded like monks in the cloister, but we are to be separated like Jews among Gentiles; men, but not of men; helping, aiding, befriending, teaching, comforting, instructing, but not sinning either to escape a frown or to win a

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smile. THE MORE MANIFESTLY THERE SHALL BE A GREAT GULF BETWEEN THE CHURCH AND THE WORLD, THE BETTER SHALL IT BE FOR BOTH; THE BETTER FOR THE WORLD FOR IT SHALL BE THEREBY WARNED; THE BETTER FOR THE CHURCH, FOR IT SHALL BE THEREBY PRESERVED. Go ye, then, like the Master, expecting to be abused, to wear an ill-name, and to earn reproach; go ye like Him, without the camp.

John's Baptism

Continued from page one. Baptist churches are the only ones that can administer John's baptism. All other baptisms are harlot baptisms: and all who receive them have on the toggery of Rome and will not be members of Christ's Bride. The wedding garment of the bride of the Son of God, according to Rev. 19:7-8: the fine linen in which the bride of our Lord will be attired is the righteousness of the saints. The Book says in Matt. 3:15 that in John's baptism "all righteousness" was fulfilled. Baptist baptism is thus the fulfillment of all righteousness; and only those who have Baptist baptism will have on the fine linen, that will entitle them to be a part of Christ's Bride. All others, who have been washed in the Blood, will be wed-

ding guests, but not a part of the Bride. Poor old Scofield and all his heretical followers! What a disappointment it will be to them that because of their connection with harlot churches, they will not be a part of Christ's Bride!

Conscience

(Continued from page seven) know more of the blessed old Book! With an infallible Teacher in the Person of the Holy Spirit, we have no need for conscience to be our guide—if it were a safe one—which it is not!

We have already shown that the consciences of men are not the same in education, discipline, etc. If we should be guided by our conscience, there would be as many guides as there are men, and no two guides would hold the same standard. There are WEAK consciences, SEARED consciences, and EVIL consciences, as well as GOOD consciences; and even a GOOD CONSCIENCE is not a safe guide according to the Word of God.

May God enable us to accept His Word and His Spirit as our guide through this world which is not a friend to grace to help us on to God.

The hymn writer wrote: "Where He leads me I will follow." Will you say the same this morning? God help you to say it and do it.

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